

THE LIBERATOR
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GARRISON AND KNAPP.
W. LLOYD GARRISON, EDITOR.

TERMS.
Two Dollars per annum, always payable IN
ADVANCE.
All letters and communications must be post-
paid. The rate is imperative, in order to shield us
from the frequent impositions of our enemies—
those, therefore, who wish their letters to be taken
care of, must pay for them by post office.
Advertisements making one square, or a
column of equal length and breadth, will be inserted
for \$1. One less than a square 75 cts.
REFUGE OF OPPRESSION.

From the Boston Commercial Gazette of June 24.]
A public meeting was held on Monday
evening in John Hall by the friends of 'free
discussion on all great moral questions,' but
in which the abolitionists performed the fore-
most, and by far the most conspicuous part.
The object of the meeting, as near as might
be gathered from the public notice on the
subject, was for the purpose of taking im-
mediate and effectual measures for erecting
a central part of the city, a substantial
building, where free discussion, on all sub-
jects, and in future to be held, without any
restriction whatever, and which may be oc-
cupied as a free church on the Sabbath.
Seeing a multitude of both sexes and of all
ages making their way into the Hall, and
feeling in some degree desirous of hearing
the eloquence of Mr. George Thompson,
the Englishman, of whom we had heard so
much, but to whom we had never listened,
we fell into the current, and soon found our-
selves in the midst of an assembly, tessellated
like the keys of a piano forte, the white
however predominating.—Here were

Black spirits and white,
Blue spirits and grey;
A generous sprinkling of pepper and salt,
And as near as we could judge, at least half
of those present had assembled from mere
curiosity, and were adverse to the objects
of the meeting. Still, however, there was no
doubt, or if there was, it was only a small
quantity of a distant storm. The Rev. Mr.
May, of Brooklyn, Conn. called the
meeting to order, and nominated Francis
Jackson as moderator. This gentleman
took the chair, and after a prayer by the
Rev. Mr. Himes, Amasa Walker stated the
objects of the meeting, and offered one or
two short resolutions. The meeting was
then successively addressed by William
Lloyd Garrison, the Rev. Mr. Phelps, B. F.
Hallett, and Mr. George Thompson, in a
strain of earnest and vociferous zeal, which
was altogether worthy of a better cause.
We cannot say so much for the eloquence
on this occasion; in fact, in comparison with
the display of zeal, it was the mere dust in
the balance.

There were some cheering facts elicited,
however, which, inasmuch as they go to
show not only the prevailing, but the almost
universal opinion of the community, and as
respects our Southern friends, they will
be found to shed a flood of light upon this gloom-
y subject, we think it is worth our while to
mention them. It was stated in the course
of the evening, as the strongest reason why
abolition for free discussion was absolutely
necessary, that the Abolition Society had
applied to the city authorities for a hall,
and that they were tax-payers, as we under-
stand, they also applied, as we under-
stand, to the wardens of every
church in the city, for a place wherein to
hold their meetings, and they could not ob-
tain a single one; nor a hall of any descrip-
tion whatever, either for love or money! Mr.
Phelps, indeed, went so far as to say, that
he would account for this fact in no other
way, than that the proprietors of these build-
ings must be actually bribed by the gold of
Southern task-masters to shut their doors
against them; and that he believed this to
be the case!

We ask our Southern friends, before they
place too much weight upon the opinions
and proceedings of these few misguided
men, to ponder solemnly upon these facts.
We can assure them, that the great body of
the New-Englanders set their faces totally
and decidedly against them, and that while
they deplore the evils of slavery as truly and
heartily as do these vile disturbers of the
peace, still, they feel it a subject with
which they have nothing to do, and with
which they will never meddle. The constitu-
tion of our common country, by a solemn
compact, has decided upon this impor-
tant question nearly fifty years ago, and as
long as that instrument remains unchanged,
the people of New England will never con-
sider that such a freband of discord and dis-
union shall be cast into the peaceful
cup of our Southern brethren, and they
will regard at the hazard of their lives all
and every attempt so to do.

Still the continued and untiring efforts
of these men, in a cause, the success of which
must be in the nature of things—the fur-
nished knell of this glorious union, cannot
but create the most melancholy forebodings,
and we trust will induce all good citizens to
combine for the purpose of putting down
these nefarious transactions.

NAME WANTED.
There is something which it seems desir-
able to mention now and then, and which
has no appropriate and acknowledged name.
Rev. Mr. Rand, a leading Anti-Slavery
writer, called it 'Garrisonism.' He set it down
among the hindrances of the progress of the
Anti-Slavery cause, which it was desirable
to get rid of. We used that name a few
times, for want of a better; taking care to
say that we used it on Mr. Rand's authority,
and that we did not mean to accuse all Anti-
Slavery men with it. For this, we were ac-
cused of calling all Anti-Slavery men, Gar-
risonites; and therefore abandoned the use
of the term. The thing may be seen in
any number of the Liberator or Emancipa-
tor. It was manifest in the attack on the
American Board, in the N. Y. Evangelist. It
showed itself in the denunciation of the
Rev. Dr. Cox, of England, in the Anti-Slavery
meeting at New York. It appeared in the
attack on Rev. Mr. Kirk, of Albany, in the
Anti-Slavery convention at Boston. It is
that Mr. Birney's resolution, concerning
advertising harsh language and receiving re-
sponses, with meekness, was intended by the
majority, and by the large majority who voted
for it, to condemn. It is the crushing sys-
tem—the spirit—the policy—of crushing
every man and every society, that will not
conform to the exact style of Anti-Slavery,
which a few men see fit to prescribe. It is
not passion. It is a system, deliberately
formed, and coolly and perseveringly carried
into execution. We want a name for it very

THE LIBERATOR.

VOL. V.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 27.

BOSTON, MASSACHUSETTS.]

[SATURDAY, JULY 4, 1835.]

much; for we wish to state one fact about
it, without so long a preface. As the Anti-
Slavery Society has been extending, this
that is nameless has been concentrating.
The feeling of opposition to it, among mem-
bers of Anti-Slavery Societies, is now
strong, extensive, and increasing. The sum
total of it, perhaps, is not diminished; but
what there is of it is more driven in upon a
few men, in Boston and New York, in whom
it is probably stronger than ever before, and
who fancy that all other Anti-Slavery men
are like themselves.—Boston Recorder.

Mr. Frelinghuysen and the Abolitionists.—
The Arthur Tappanists having lately taken
great pains, as it is their wont to do, in cir-
culating the falsehood that Mr. Frelinghuysen
of New Jersey, had become a convert
to their creed, a note was recently address-
ed to that gentleman on the subject, and his
answer has put the matter at rest. He has
been guilty of no such consummate folly.—
Courier & Enquirer.

SLAVERY.

CORRESPONDENCE
Between James G. Birney, of Kentucky, and
several individuals of the Society of Friends.
5th month, 28th, 1835.

JAMES G. BIRNEY.
Esteemed Friend.—The undersigned, mem-
bers of the New-England Yearly Meeting
of Friends, being, in some measure, ac-
quainted with the grievous sufferings of more
than two millions of our fellow-beings, who
are unjustly held in degrading bondage in
these United States; and being aware of the
distressing fact, that more than two hun-
dred infants are daily born to an inheritance
of ignorance and chains; and feeling, in
common with our fellow professors, a deep
interest in the cause of their universal em-
ancipation; and as deep an interest for the
emancipation of their masters from that
spirit of despotism, which lays the iron hand
of despotism on these new-born infants, and
claims them as their property, are induced
to address thee on this important subject for
the purpose of procuring some further in-
formation for the benefit of ourselves and
others. We are also induced to make this
application more particularly to thee, from
having been informed, that thou hast always
been in the slaveholding States; that thou
hast been, for the most of thy life, a slave-
holder; and that thou hast recently, from a
deep conviction of the great sinfulness of
the whole system of slavery, emancipated
all thy slaves, and are now employing them
as hired laborers, paying them 'what is just
and equal'; and that thou art now devoting
a great portion of thy time to persuade others
to do the same. We are further encour-
aged to make this application to thee, from
having been informed, that thou wast for
several years engaged as Agent of the Ameri-
can Colonization Society, which rendered
it necessary for thee to travel in several of
the slaveholding States; with, with thy
own experience as a slaveholder, must have
given thee an opportunity of becoming thor-
oughly acquainted with the whole subject of
slavery.

If thou wilt favor us with thy opinion, in
reply to the following questions, and make
such other remarks, as the importance of
the subject may suggest, thou wilt not only
greatly oblige us, but also, as we believe,
subserve the cause of truth and humanity.

I. What effect would it have on the slave-
holders to promulgate at the North, the doc-
trine, that it is their duty, immediately to
emancipate their slaves?

II. If a general interest should be felt,
and openly manifested in the United States
for the immediate emancipation of the slaves,
and should the slaves be made acquainted
with the efforts in their behalf, what effect
would this knowledge have upon their con-
duct?

III. Is any scheme of gradual emanci-
pation calculated, in thy opinion, to meet the
present evils, and avert the dangers which
threaten from the continued existence of
slavery?

IV. Would danger of personal violence
to the master, or deprivation of property, be
increased or diminished by the immediate
emancipation of all the slaves?

V. If the slaves were emancipated, would
they be able to provide for themselves, and
would they generally become good citizens,
if proper opportunities were afforded them?
and is it necessary to delay emancipation at
all for the purpose of preparing them for
freedom?

VI. Dost thou think it would have been
right for thee to have received from govern-
ment or from individuals, if they had been
disposed to offer it, any compensation for
ceasing from the sin of slavery?

VII. Has the American Colonization So-
ciety, through its principles and measures,
had any visible influence upon the system
of slavery, and upon the hearts of slavehold-
ers; and if so, has that influence been pro-
ductive of good or evil?

We wish to be understood, that our views
are, that, if any duty is made plain by the
Light of Truth, to any society or individuals,
it is incumbent upon that society and those
individuals to carry their convictions imme-
diately into practical effect, irrespective of
evils which others may apprehend, believing
that He, who makes the path of duty plain,
will bless the labors of His servants for good.

Thy Friends,
JOHN WINSLOW,
EFFINGHAM L. CAPRON,
JOSEPH HEALY,
JOHN G. WHITTIER,
MOSES A. CARTLAND.

To JAMES G. BIRNEY, of Danville, Ky.

ANSWER.

Boston, May 29, 1835.

Esteemed Friends.—To the several inquir-
ies made of me in your letter of yesterday,
I take great pleasure in replying—though
from my worn-down state of health, and want
of sufficient time, I shall not be able to make
as full answer as their importance demands.
To the first,—which, as well as all the others,
I shall refer to without copying—I
would say,

It would, in my judgment, produce great
effect on the slaveholders, to promulgate at
the North, the doctrine, that it is their duty
immediately to emancipate their slaves.
Many of them, doubtless, would be deaf to
this admonition of Christian friendship, and
repel it as officious and intermeddling; but
I believe, it would find access to the best
consciences of the South, and that its ten-
dency would be, still further to arouse con-
sciences that are already a good deal agitated.

II. The most effectual mode of preserv-
ing tranquility among the slaves of the South
will be, a knowledge of the fact, that efforts
of a peaceful and christian character are mak-
ing in their behalf. Just in proportion as
such efforts are urged, and give hope to the
slaves, that the time of their deliverance
draws nigh, will be their patient continuance
in their present state,—lest an act of indis-
cretion in them defeat what has been already
gained, mortify and disappoint their friends,
and discourage them from making renewed
efforts. I doubt not that the tranquility
of the British West Indies, so far as it was
preserved for the last ten years, was secured
by the influence of the Philanthropists in
the mother country. The slaves with whom
I have conversed on the subject of the present
efforts, have, without exception, looked
upon their sober and peaceful demeanor as
an essential contribution on their parts, to
their success.

III. I consider all schemes of gradual
emancipation as utterly unfit to meet the
present evils, and to avert the dangers which
threaten from the continued existence of
slavery. They are all, in the first place, in-
operative on the master—they let go his con-
science, by not insisting on immediate re-
pentance for present sin. In the second
place, they produce no good effect on the
heart and mind of the slave. Founded on
expediency, or policy, as all such plans must
be, from their very nature, the slave will
feel no respect for the master, who originates
them. He will consider, that nothing
has been done for a regard to his rights or
his interests, but all for the advantage and
benefit of the master. The master, unin-
fluenced by christian principle in the act of
emancipation, would not, in all probability,
follow his freedman with christian effort for
his moral and intellectual improvement,—the
freedman feeling no respect for the motives
of his master in giving him his liberty, would
naturally, as it appears to me, reject his in-
fluence. Thus, they would be left, unbound
by any tie that would lead to continued kind-
ness on the one side, and respect and grate-
ful recollections on the other. Any plan of
emancipation, however gradual it might be,
would be better than perpetual slavery; but
surely it is the great desideratum of any
plan, that it leave the parties, friends, as
freemen. None will effect this which is not
founded on christian principle—and there
can be none, so far as I am enabled to see,
which so fully recognizes christian principle
as its basis, as that which urges immediate
emancipation.

IV. There would be no danger of per-
sonal violence to the master from emanci-
pation, brought about by christian benevo-
lence. Such an apprehension is the refuge
of conscious guilt. Emancipation, brought
about on the principle above mentioned, I
hesitate not to say, would, in most instances,
where the superior intelligence of the mas-
ter was acknowledged, produce on the part
of the beneficiaries, the most entire and cor-
dial reliance on his counsel and friendship.
I do not believe that I have any warmer
friends than my manumitted slaves—none,
I am sure, if sacrifices were called for, who
would more freely make them, to promote
my happiness.

The injustice which the slave feels as done
him in taking the avails of his labor, leads
him to take clandestinely, what he perceives
himself he is entitled to. He has compara-
tively no character to lose, no ultimate ob-
ject, for the attainment of which, the build-
ing up of a good character would contribute.
As a freeman, character would be essential
to him—his earnings would be his; his
house, his furniture, his comforts would be
his—his wife, his children would be his;
the apprehension of forcible separation would
depart, and he would have every motive that
ordinarily influences men to build up a good
name for worth and honesty. The depreda-
tions on the masters' property by slaves, I
should suppose, are tenfold what they would
be by the same slaves made freemen.

V. The slaves, if emancipated on any
terms, would be able to provide for them-
selves and their families. If they should be
kindly treated by their former masters, and
christian benevolence should make the same
efforts for their improvement, that are made
in many places for the improvement of the
distant heathen,—they would not only pro-
vide for themselves, but, with such opportu-
nities, become good citizens. I have made
frequent inquiry as to the number of paupers
among the colored people of Kentucky, a
mounting to nearly 5000.—I have, as yet,
heard of but one. I think it is a rare thing,
so far as I have had opportunity of observ-
ing in slave States, to see free colored per-
sons arraigned in courts, to answer to crim-
inal accusations. My own manumitted
slaves, at the end of the first year of their
employment on wages, will have used but
half the amount which they are to receive.

They have not fallen into disorderly or va-
grant habits; but have manifested—at least
the younger ones—an increased desire for
knowledge, and for attendance on the Sab-
bath Schools and the common ministrations
of the Sanctuary. To delay emancipation,
in order to attain the greatest good, it is be-
lieved will result from it, in my judgment,
but to accumulate the difficulties now in the
way, and to delay to a remote period its full
consummation.

VI. Having emancipated my slaves from a
full conviction, that the bondage in which
I was holding them was sinful, I conceive,
I have no greater right to ask for compensation
from any quarter, than I would have in any
other case, where a similar conviction would
lead me to return to my neighbor any prop-
erty to which he had an unquestionable
right, and which I by superior power had
withheld from him. The claim of 'compensa-
tion,' it seems to me, can be fairly sustain-
ed only on the ground, that slaveholding is
not sinful. Would not the Ephesian con-
verts, who at once abandoned their 'curious
arts,' and burned the 'books' which contain-
ed instructions in them, have been as equi-
tably entitled to compensation, as the slave-
holder, who abandons a property equally con-
demned by God's law, and commits to the
flames, the charter by which he has hitherto
supported his groundless claims?

VII. It has been my opinion, from the
best and most impartial observation I could
make, that the principles, measures, and doc-
trines entertained, pursued and inculcated
by the advocates of 'Colonization,' so far
from having any 'visible influence upon the
system of slavery' for its removal, have
rather tended to confirm and strengthen it.
These propositions—that slavery may be in-
creased and comfortably provided for in Af-
rica—the danger to the Colony, of removing
many to it very soon—its slow growth,
the comparative increase of the slave popu-
lation—have removed each particular slave-
holder's duty so far in advance of him, that
in the distant haze, it becomes scarcely a
discernable point. Beside this, it has tend-
ed in a great degree, as I believe, to raise
up and strengthen prejudice against the free
colored people of our country. The whites
who are under the influence of this prej-
udice, think the free colored people ought to
remove from the country of their birth—be-
cause they (the whites) wish it, and not be-
cause it is a desirable thing to those who have
called upon to act.

I have thus answered—much more briefly
however, than I would under other circum-
stances—your several inquiries. I trust,
what I have done may contribute somewhat
to the advancement of the great cause of
humanity in which so many christian hearts
and hearts are now so deeply interested.
But have not you, and the particular church
of which you are members, long since puri-
fied yourselves from all participation in the
sin of slaveholding? To your honor be it
said, you were the first to cleanse your skirts
from this foul stain. But is there nothing
more for you to do? Will you, who can
speak as having authority, in no wise rebuke
thy neighbor, but suffer sin to be upon him?
Will you, who, having purified yourselves,
and are, therefore, unrebukeable, sit quietly
by, clothed in the heavenly armor of inno-
cence, and behold undisturbed a system
shooting up into giant size, and acquiring
giant power for destruction—for destruction
not only of its victims, but for destruction
of the victims to its bloody altars? May I
not persuade myself you will not?

I know of no class of persons who would
be more favorably heard by the slaveholder
than the Friends. They are regarded as
cool and dispassionate—and from the cir-
cumstances of their not having owned slaves,
for so long a time, they are esteemed the
best and most impartial witnesses. That
the above may subserve the cause of truth
and humanity, is the sincere wish of your
friend,
JAMES G. BIRNEY.

To John Winslow, Effingham L. Capron,
Joseph Healy, John G. Whittier, Moses A.
Cartland.

(From the New-York Evangelist.)
Mr. Editor.—I have just read the Resolu-
tions of the N. Y. Colonization Society, re-
commending Dr. Reese's answer to Mr.
Jay, and could not but see how differently
men look at things from different points of
observation, upon reading a letter I received
from an intelligent lawyer, and a pious man
too, out of the city. He was, until lately,
an ardent colonizationist, and felt much as
his associates in this benevolent enterprise
feel. I give you what he says:—

I owe you an apology for not acknowl-
edging the receipt of the book, which you
sent me, by Mr. H. N. and I read with at-
tention Mr. Jay's book, and I may add with
conviction—full conviction—and wonder
too. But since that we have read with no
less wonder, those silly, pointless argu-
ments of Dr. Reese, extracted from his
reply, by the Commercial, and pronounced,
as *bravely*, to be a refutation, an *ample*
and *complete* refutation, of the former.
If these extracts, especially in the Spectator
received yesterday, (June 5) be a sam-
ple of the work—and samples we know,
never are inferior to the mass, in any thing
—then it requires no courage, to pronounce
the Dr.'s work, the most barefaced imposi-
tion on the community. I cannot see how
Mr. Jay's essay can be successfully answer-
ed. My first impression on reading it was,
that the speaker at the anniversary of the
A. S. Society a year ago, might as well re-
pent of that repentance for digging the col-
onization grave, and open the hole again with
all convenient despatch, anticipating as-
suredly that that society must speedily see
corruption.

O. P.

ANOTHER VOICE FROM THE WEST.

At the last meeting of the Detroit Presby-
tery, held at Detroit, a committee appointed
to consider what may be a suitable expres-
sion of the views of this Presbytery on the
subject of American Slavery, reported the
following resolution, which, after an animat-
ed discussion, was unanimously adopted.

Resolved, That this Presbytery regard
the system of Slavery in this country as
wrong and believe that it ought to be uni-
versally abandoned.—That they view it as
an enormous and alarming evil, whether it
be considered in its physical, social, political,
or moral relations;—that it strongly tends
to endanger the free institutions of our coun-
try, and the peace and perpetuity of the
union;—That those who are in bondage are
eminently entitled to the sympathies and
prayers of all true christians, and that it is
the duty of christian free men to promote,
in all suitable, kind, and becoming ways,
the physical, intellectual, and moral elevation
and emancipation of the enslaved; especial-
ly, by disseminating information, allaying
prejudice and excitement, and cultivating a
spirit of fervent and united prayer.

A true copy of the minutes of Presbytery,
JAMES P. CLEVELAND, Moderator.
EDGAR P. HASTINGS, Temp. Clerk.
Detroit, May 18, 1835.

Slavery in the West Indies.—We extract
the following passage from the speech of
Lord Brougham, after the reading of the
Royal speech, at the opening of Parliament:
'The speech also felicitated the country
upon the happy results which had attended
the emancipation of the negroes, upon the
settlement of a question in which not only
the property but the very existence of our
colonies was involved. He (Lord B.) had
wished, he had longed, he had prayed, he
had hoped for this result; but he confessed
that it surpassed his most sanguine expec-
tations. It came fully up to his most anxious
wishes and desires to find that not only had
there been no mischief, but that there had
been a vast amount of good.'

Slavery.—We do not know when we have
read any thing, that grated more harshly
upon our republican feelings than the fol-
lowing sentence. It is from a letter of a
young American, giving an account of his
interview with Prince Metternich. Is it,
then, true, that any of our institutions are
such as to give pleasure to the Prime Min-
ister of European despotism? And is it
also true, that the effect of these institu-
tions upon the minds of any of our citizens,
is such as to make them ashamed of the
honour pursuits of industry? If so, is it
not true that they were modified?—St.
Louis Observer.

Among other things, the Prince asked
me if I was engaged in commerce.—(Now I
knew commerce is despised here.)—I an-
swered I was the proprietor of land and
slaves. The company seemed to be pleas-
ed; for each Hungarian or Styrian noble-
man is so, under the feudal system of this
day.

COMMUNICATIONS.

BROTHER GARRISON:
What is the best way to set people acting?
Imagine yourself in a place where the in-
habitants are of a different sentiment from
you, generally; and further, that you en-
deavor to promulgate your own sentiments,
and do it in such a way as publicity is given
to them, and that they, after all, will say
they find no fault with them. I say, suppose
yourself in such a predicament, and do all
this. Very well! Now suppose there is
some scheme, which tends to deter those
who are willing to admit this, from imme-
diate, strenuous, and efficient action. Now
let us take into the account what that scheme
is. Let it be anonymous. But suppose that
it is delusive, and that you are well aware of
the fact; and further, that to it was given
the sanction and countenance of all before-
mentioned. We have not done yet. Sup-
pose it should creep under the garb of be-
nevolence, and excite their sympathies as a
cause of God! Now, methinks I hear you say
'Expose its fallacies—bring the wicked prin-
ciple to light—let it receive the scorching rays
and the blighting indignation of the public.'
Now, what you may have said is very well;
I am happy to concur with such philoso-
phical reasonings. But suppose, once more,
you endeavor to do this; that you bring for-
ward with arguments, irrefutable, that this
same scheme is fraught with deleterious con-
sequences; and that it is inconsistent with
their principles, which before, perhaps, might
have been characterized by the purest be-
nevolence, to support this system. You know
human nature revolts at such a disclosure in
a darling scheme, and feels but little inclin-
ed to give it credence. Well, suppose they
will not believe it, and that you are branded
with all the abusive epithets which malice
can devise, for touching their darling sin.

What, brother, I ask, would you do?
I have made this supposition, because it
is an almost universally admitted fact, that
advice can be given better by a person, by
imagining himself in the situation of the ad-
vised, than any other way.

It is possible that there may be others in
similar circumstances, who may be under the
necessity of encountering the storms of their
assailants, their anathematizing epithets—
W. C. C.

of having their motives arraigned—their
principles impugned—their characters villi-
fied—their reputation stamped with infamy
—and, I would almost say, their corporeal
frames exposed to the vengeance of—men?
No! not hardly. These men will inquire,
'Why do you not advocate your principles,
without tearing down whatever may be op-
posed to howling at your shrine?' A fool-
ish question, without doubt. Let us ask
some of them why they endeavor to expose
the delusions of Infidelity, or any other sys-
tem of error which may be diametrically op-
posed to them? O! because it impedes the
progress of their cause. Have we not the
same obligations resting upon us? They
will say again, 'If this system is delusive,
as you would wish to represent, why do not
those of its advocates who are men of infor-
mation and talent, find it out?' This, at
first sight, appears somewhat plausible; but
when we try this principle, we see plainly,
that it will not stand. A Catholic, for in-
stance, might with the same propriety say,
'How can we be wrong when our priests
and leaders are men of talent and learning?
Can they not discriminate between truth and
error?' All will admit that there are men
among them of giant intellects, but who
suffer themselves to be deluded. I see no
reason why this analogy is not a good one.
If so, then let those men flee to no more such
fallacious resorts, but acknowledge the truth.
Such men, who have some darling scheme
which must not be touched, are generally
the most desperate and imperious, except
when public opinion turns, and then they will
turn with it.

I have been almost ready to despair when
beholding men invincible. Yes, my soul has
been almost ready, at times, to sink within
me; and the determination of remaining in-
active has almost been extorted from me, in
view of the backwardness of men to embrace
the truth. Yet, when I consider what hu-
man nature is—that 'light and love' must
enlighten the earth, and that it requires pa-
tience and forbearance on the part of those
who plead, I begin to take courage.

But, notwithstanding my situation, thrills
of joy occasionally pass through me when
hearing or reading of the advancement of
the blessed principle of 'immediate emanci-
pation.' When I receive the Liberator,
which often comes fraught with heart-cheer-
ing evidence of the advancement of our
principles, to use the language of another,
'My soul laughs within me.'

I am not enjoying the privilege of seeing
these principles manifestly triumphant over
error in the sphere in which I reside; but it
is my firm conviction, that the shackles of
mental blindness which now obstruct the
visions of this people will soon be swept
away, and the principles of justice and hu-
manity be their substitute. It has been hint-
ed to me by one who is by no means our
friend, that public opinion, even here, is
gradually changing on this question. Can
we not, then, confidently hope, that eventu-
ally our principles will supersede all others
on the subject of Slavery? But why should
I inculcate a doubt? We know they will, as
they had their origin with the Great Eternal,
and are coincident with his.

It is a source of joy, for a philanthropist,
that the almost intolerable apathy which has
existed on this subject has been broken, and
that a new era is about being ushered upon
this western world. We may well rejoice,
that the energies of so many of the most
influential and talented of the men of God
have been enlisted in the cause of the slave,
and cannot but think that we are witnessing
the precursor of better days—even the day
of freedom. Let us, then, dear Sir, perse-
vere, notwithstanding the opposition which
may be arraigned, and the apparent force
which is mustered, knowing that duty is of
paramount importance, and the victory is not
to the strong, as it regards numbers; but for
the true valiant soldiers of the truth.

Montgomery County, N. Y.
W. C. C.

The following Report of a Committee was
recently adopted, unanimously, by a full board
of the Managers of the Massachusetts Anti-Slavery
Society.

MANUAL LABOR SCHOOL.

The Committee to whom was referred the
subject of the Manual Labor School and the
Academy at Canaan, respectfully report:—
That after giving the subject mature con-
sideration, they agree in the following views.
It seems to your Committee, that it is highly
desirable that the Academy at Canaan, which
is now in successful operation, under a well
qualified instructor, should be supported.
The inhabitants of the town generally are
in favor of the school, and the place offers
unusual facilities for converting it into a
Manual Labor School, should it be thought
desirable. It is believed that this Academy
will, for the present, supply the wants of the
colored people in New-England. If it should
hereafter appear that more colored youths
wish for the sort of instruction given in the
Academy, than can be accommodated there,
it will be more easy to establish a new sem-
inary when this want is shown, than it is at
present. There is, besides, good reason for
believing that the example of Canaan will
lead other academies to admit colored youths
on equal terms with white.

Another reason for supporting the acad-
emy at Canaan is, that a much smaller sum
will place that institution on a highly respect-
able footing, than will establish a new one.
Your Committee therefore recommend the
adoption of the following resolutions:—

Resolved, That this Board recommends the
Academy at Canaan to Abolitionists as de-
serving their patronage; and advises those
who have subscribed to the Manual Labor
School to give the money to the Academy at
Canaan.

Resolved, That the Treasurer of the So-
ciety be authorized to pay to the Treasurer
of Noyes Academy at Canaan, the sum of
one hundred dollars, which was received
from England.
S. E. SEWALL,
for the Committee.

WESLEYAN UNIVERSITY.
NO. VI.

BROTHER GARRISON.
I feel a little delicacy in troubling you and your readers with any further remarks on the 'Scripture Argument' of the *Nine Divines*; but they have come out of the Bible in hand to throw up a bar around the guilty consciences of non-stealers, I am constrained, if you will permit, to level my pen and fire again. I am the more encouraged to do this, from two circumstances—

1. The previous shots have taken effect—the object has been hit—the walls perforated—a few hundred of bricks have been stove in and fallen with a tremendous crash around the ears of a frightened and pale-faced Faculty—The light now pours in through the shot-holes, and they begin to see that their fort is not impregnable; and that they must cease firing or suffer irreparable loss. I speak figuratively, of course.

2. Another circumstance that induces me to write, is, the favorable and encouraging notice bestowed by Rhode Island and Granite State. To these, I am happy to extend the right hand of fellowship; and hope Massachusetts and Connecticut will soon become members of the same union.

But to the subject of the present number—
There are two other texts which have undergone a sifting at the hands of the Dr. & Co., which I will now present with some further specimens of their critical canvassing.

'Servants, be subject to your masters with all fear, not only to those that are good and gentle, but also to the froward; for this is thankworthy, if a man for conscience towards God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted (boxed or cuffed on the ear) for your faults, ye take it patiently?' 1 Pet. ii. 18, 19.

The words included in parenthesis furnish us with a fair specimen of Biblical commentary in the 'critical canvassing' of the *Nine Divines*. And I presume this mild and peaceful translation was intended to be passed upon the unreasoning reader, for a sifting of the Bible doctrines. I suppose the Dr. & Co. mean to let Southern man-whippers know, that this text gives them full authority for picking, cubbing, and cutting their disobedient slaves. The 'Christian Masters' will laugh heartily when they read this; and say, 'that expresses my mind exactly'—I'll sell my old *Cato* the very first chance, and every cent of the money I can get for him shall go into the funds of the Middletown College—then Yankee Divines can guess out a hard text pretty well, I reckon; if this is a trick, it is done up in such a neat style, that they ought to be paid for it!

On the above text the Middletown Divines remark as follows—Here are some distinctions worth remarking. Some masters were pronounced froward, while others—even in a holy apostle's mind, were good and gentle masters; to submit to the former was a merit, in his estimation, because it was 'suffering wrongfully'; but it was no merit to submit to the latter, therefore he did not consider it suffering wrongfully!

Here, again, is a clear discrimination between the *RIGHTFUL* EXISTENCE of the relation in the hands of a CHRISTIAN MASTER, and its *CRUELTY* and *INJUSTICE* in the hands of the froward.

If the above is a correct interpretation of the text, then all that is necessary to convert the sin of slavery into a virtue, is to have the whole business transferred from the hands of 'froward' unbelievers into the hands of Christian masters.

Christians and Christian ministers can 'box and cuff the ears' of their slaves, and still 'in a holy apostle's view be good and gentle masters'; but if the same things are done by unbelievers—the froward, they are said to be 'cruel and unchristian'. The sinners and infidels have no business with the slaves; they ought, every one of them, to be owned by Christian masters; then, even in a holy apostle's mind, 'the existence of the relation' would be 'rightful'! Here is *Middletown Divinity*; read it, Christians, and blush for the New-England clergy!

Why do these commentators assume that 'Servants' in the text, are involuntary slaves—the 'rightful' property of their masters? Can they prove, that 'the word here and elsewhere properly means slaves'; and nothing else? If not, let them have candor enough to confess it; and before they take up the Bible again to palliate the soul-polluting abominations of *Christian man-stealers*, and to rivet still more closely the fetters of the poor defenceless slave, let them remember that God is just!

Again, why do the Dr. & Co. assume that the word 'masters' in the text, always and invariably means slaveholders, the 'rightful' owners of property in the souls and bodies of their fellow-men? Can they prove that the text authorizes men to become the owners of men? Can they prove that the text authorizes the white Christian to own the colored Christian as his property? What! authorize him to steal, or to buy what he knows was stolen, which is the same thing; for the old adage is as true as ever—'If I steal, the partner is as bad as the thief'!

MR. WESLEY, whom all will acknowledge to be a sound philosopher and an able divine, says—

'MEN BUYERS ARE EXACTLY ON A LEVEL WITH MEN-STEALERS'! Surely this authority is at least worthy of respect; and before the Dr. & Co. offer any further apology for slavery in the Church, they should be able by 'a clear discrimination' to show us 'some distinctions worth remarking' between the partaker and the thief. Till this is done, I shall contend that 'slaveholders are exactly on a level with man-stealers, kidnappers, and slave-traders'; and that if St. Paul regarded 'the existence' of Slavery in the Church as a 'rightful relation', it is perfectly consistent and altogether justifiable when speaking of Christian slaveholders as contradicting those of infidels, to call them the 'good man-stealers, and the gentle slave-traders'!

I approve of 'calling things by their right names'—If there are 'good man-stealers, and gentle partakers,' why not call them so; where is the wrong? But after all the 'critical canvassing' of the *Nine Divines*, I think the advice in the text is much more appropriate in its application to voluntary servants than to the involuntary, brutalized slave. Men who have hired themselves out to service, will find all the different characters and dispositions among their various employers; therefore the Apostle exhorts the brethren who went out to service, to submit themselves to their direction in all things, not sinful, and to do this without respect to the character and disposition of their masters or employers; whether they should be 'good and gentle, or froward and ill-tempered.' If they should be so unfortunate as to come under obligation to serve the morose and churlish, still they must have a sufficient regard for their own characters as Christians, to perform their duties faithfully; for this is thankworthy, if a man for conscience towards God endure grief, suffering wrongfully. Note—These servants were MEN, and not beasts, merchantable property or 'chattels' personal; they were men, members of Christ's mystical body, and heirs to an incorruptible inheritance. They had consciences towards God; knew the difference between moral right and wrong; were unwilling to sin by obeying the wicked commands of their unprincipled masters; and always kept the fear of God before their eyes. And by conducting themselves like men, and like Christians, they rendered themselves worthy of the thanks of their employers, and of the esteem of their brethren.

There is one more text which the *Nine Commentators* have 'sifted,' in order to get out the doctrine of Slavery; but with what success the candid must judge—

'Let as many servants [slaves] as are under the yoke, count their masters [slaves] of all honor, that the name of God and his doctrine be not blasphemed. And that they have believing masters, let them

not despise them because they are brethren, but rather do them service because they are faithful and beloved, partakers of the benefit. These things exhort and teach. If any man think otherwise—he is proud, knowing nothing, &c. 1 Tim. vi. 1, 2.

It will be perceived that the Dr. & Co. have given us another specimen of their exegetical skill on the word *servants*; this not being correct according to their notions of Greek, they have rendered it (*slaves*), as they have told us 'the word here and elsewhere properly means slaves.' What a pity that the translators appointed by king JAMES had not known this! But still, after all, there is a defect in the translation of the Dr. & Co. To have made the text consistent with their own exegesis on the above word, they should have rendered the word '*masters*'—(owners or despots); and then told us, 'the word here and elsewhere rendered (master), properly means' (owner or despot), then the text would agree with itself, whether it would have expressed the meaning of the holy Apostle or not: never mind, it will effect the object; they want to drain off a little more of the 'SOUTHERN BENEVOLENCE' into the Middletown treasury—the College wants funds!

But to the comment—they begin with saying—'Here are slaves' under the yoke with 'believing masters,' who are 'faithful and beloved' and 'partakers of the benefit'!

Before I proceed, let me inquire who made them slaves? 'Why, kidnappers to be sure.' Who perpetrates the crime of these original man-stealers? 'O, Christians own them now, but they bought them—they did not steal them.' Will you tell me how much better the partaker is than the thief? 'Why—but—they are about alike.'

But we are told they are 'under the yoke.' Let me ask what the Apostle means by the yoke? Were I to answer this question, I should say the Apostle meant by it, heathen slavery; and that he was directing Timothy to exhort the converted slaves of these heathen masters, to conduct themselves in such a manner that the name of the Christian's God, nor His doctrine, should be blasphemed.

But it is further said, that some 'have believing masters.'

Yes, very true; and I account for it on this wise. Some heathen masters were probably converted as well as their slaves, and as yet they had not learned to put away all their heathenish customs; which, to retain their justification, and to act in accordance with the spirit of the gospel, they must do, as soon as they had time to learn the way of the Lord more perfectly. Pray what have the barbarous customs of the benighted Ephesians to do with the duty of enlightened American Christians?

Again, it is more than probable that when these converted heathen masters were taught by the Apostles that one was their Master, even Christ, and that they, masters and servants, were all BRETHREN, that they manumitted their slaves and now employed them as servants at fair wages; and treated them no longer as beasts and brutes, but as men—yes, as brethren. Well might Paul tell Timothy to exhort such servants not to take the advantage of such an act of Christian benevolence—nor to detract the least from the authority of their employers, 'because they are brethren'; and well might he exhort such servants 'rather,' that is willingly and from choice, 'to do them service, because they are faithful and beloved'!

Here follows another portion of their commentary on the same text—It is manifest from this passage, (and we shall soon support the fact by good authority,) that the question of slave emancipation did agitate the primitive Church in the Apostles' day.

Christianity arose with the Golden Rule for its motto, and equalizing love for its spirit; and no question could be more natural, than whether it did not break every fetter and equalize the slave to his master. Here let me inquire of the Dr. & Co. if Christianity, which requires one man to do to another as he would have him do to him on a reverse of circumstances, will allow one man to assume all the rights, liberties and happiness of another—to renounce him—to disrobe him of the noble and distinctive attributes of his nature—to reduce him to a level with the beasts of the field—to transform him into merchandise—and to make him a thing, a chattel personal, a mere article of traffic? If not, then Christianity and Slavery cannot exist together. Then it is plain that if the Golden Rule is carried into effect, it will put up Slavery, root and branch; and it is equally plain that no man can be a Christian, who after he is enlightened on the subject, will enslave, or perpetuate the slavery of a fellow man.

Again, the commentators make a noble concession; they tell us that Christianity has 'Equalizing love for its spirit.' This is a true saying, and what a pity it is they had not found it out before they came to the end of their 'Scripture Argument' in favor of Slavery! Yes, Christianity takes the extreme, the upper and lower, the odd, and evens of the human family, and with the word of its power 'equalizes' all that yield to the influences of its spirit. It brings down the tyrant to a MAN, a CHRISTIAN, a BROTHER!

But stop; the Dr. & Co. proceed, and what do they say?

'Upon this the Apostle pronounces his decisive negative dictum.' Here the whole is reversed; and the holy apostle is virtually made to 'pronounce his negative dictum' on both the 'motto' and the 'spirit' of Christianity! And all this is done just to give countenance to the *Nine Divines* while they might apologize for Slavery, and provoke a little further stretch of 'SOUTHERN BENEVOLENCE'!

But they proceed—'He superadds the confirmatory injunction upon Timothy—These things exhort and teach.' That is, I suppose Paul meant that Timothy should 'exhort and teach,' and if necessary, draw out a long 'Scripture Argument' in favor of slaveholding in the Church!

They further remark, that the Apostle 'completes with drawing a picture of immediate abolitionists so true to the life, that some of that class of the present day seem to have sited as the originals of his prophetic pencil.' Very well said; while we 'sit as the originals of the prophetic pencil,' permit me to ask, if the Middletown Divines and other apologists for Slavery, did not 'sit as the originals' of the picture? The picture of judging teachers which is here drawn, I should think had much more of a family likeness in those who are sewing pillows under the arms of slaveholders; than in the open, plain and fearless opposers of its 'complicated villainies'!

Again, they change their voice and speak thus of Christianity—'Yet immense indeed must have been its transforming effects upon the intercourse between master and slave, and upon the relation by which they were bound, when it AUTHENTICALLY PROFOUNDED THEM BRETHREN.' This I should call true abolitionism—this is just what Christianity does for men; and yet, strange to say, in the very next breath these men openly oppose the acknowledged authority of Christianity; for they tell us as follows—

'Yet neither this, nor the decision of the Golden Rule, broke the relations of obedience; the slaves might not, because their believing masters were brethren, assume to "despise them," while the masters—SLAVEHOLDERS though they must have been—enjoyed the communion of saints.'

Now I deny that they were slaveholders in the sense that we use the term, and demand the proof, and become believers, the 'immensely' transforming efforts which it produced 'upon the intercourse between the master and the slave, and upon the relation by which they were bound,' and that it 'authentically pronounced them BRETHREN'! The chains were then knocked off, and these brethren down-trodden and brutalized sufferers were set free from bondage, and 'authentically pronounced brethren'!

ren'! And I have no doubt their old masters felt conscience-bound to hire them as voluntary servants at fair wages; and also to reward them for their past unrequited toils.

Again, these Middletown Commentators say, 'We do humbly conceive that, if all the rest of the New Testament were blank on this subject, this text would present an irrefragable demonstration that SLAVEHOLDING is NOT in all cases and invariably SINFUL; that we may not say that no slaveholder is "truly awakened"; and that it does not of itself, form ground of exclusion from the Christian Church.'

1. Here let me remark that 'if all the rest of the New Testament were blank' on the subject of man's duty to man, we should not be much the better for its instructions; but as it is not, and as long as the Golden Rule is there written as with a sun-beam, the apologists for Slavery show to a very poor advantage when they take the 'Will of the Father,' in which he has bequeathed life, liberty, and the pursuit of happiness to his children, to prove that no such rights are given. What consummate folly! What fraudulent wickedness!!

2. If 'slaveholding is not in all cases and invariably sinful,' then lying, cheating, stealing, robbery, adultery, fornication, murder, and every other abomination which is a concomitant part of the system, is not in all cases and invariably sinful; for the same law that says, 'Thou shalt not kill,' says, 'Thou shalt not steal.' And just so long as the slaveholder is as bad as the thief, just so long is the slaveholder 'exactly on a level with the man-stealer.'

3. If this abomination 'does not of itself form ground of exclusion from the Christian Church,' pray what does? If a man is not to be excluded from the Church for man-stealing, or for aiding and abetting the devils incarnate, who delight in the tears, the blood, and the death-groans of the innocent; for what crime on earth is he to be excluded? If such God-provoking and Heaven-insulting iniquities are to be allowed, approved, yea, advocated by the ministers of churches: what are we to expect but a curse—blasting, mellow, leanness, and death! Death, spiritual and eternal!!

I have now finished my review of the 'Scripture Argument' of the Dr. & Co., and shall leave it to the present with a prayer to the Author of a perverted Bible, that my labor on them may lead them to repentance, and to the acknowledgment of the truth as it is in Jesus.

VERMONT.

Whereabout? May 26th, 1835.

BALTIMORE, June 24, 1835.

DEAR FRIEND—I perceive that abolitionists are still the unresisting victims of a remorseless persecution. The very curious abuse, to say the least, that has been so unparagonably heaped upon our interested friend, our eloquent and uncompromising advocate, the fearless and invincible champion of suffering humanity, George Thompson, Esq. are more to be coveted than deprecated; more especially when they issue from such prints as the New York Courier and Enquirer. These obnoxious and abusive articles, which they demonstrate the invulnerability of our cause, unerringly indicate its successful progress—its irresistible march to certain victory.

Abolitionists have little more to hope from certain colonizationists than we had from the infamous mob who dragged him as a felonious criminal before Pontius Pilate. In vain does Pilate declare his innocence, and in order to appease the wrath of his implacable persecutors, offer to chastise the Saviour and release him. They indignantly reject the offer, and prefer an avowed enemy to the government and a murderer to the Saviour: 'Away with this man,' they cried, 'and release unto us Barabbas.' Invulnerable innocence is calculated to incense, but not to propitiate, an infuriated, sanguinary mob in his defence; in the madness of their rage his persecutors reply: 'crucify him! crucify him!' Pilate still remonstrates: 'why, what evil hath he done? I have found no cause of death in him.' At this testimony, 'they were instant with loud voices, requiring that he might be crucified.' A manly, dignified opposition has never yet characterized the persecutors of the people of God. They know that in an honorable combat they have nothing to hope—they must be speedily vanquished. Hence, dreading the omnipotence of truth, they must either draw down its intonations by tumultuous uproar, or stop their ears, lest they should be 'cut to the heart' whilst rushing madly on the objects of their vengeance.

I hope that the designed tendency of those inflammatory paragraphs recently copied into your 'Religion of Oppression,' from leading colonization papers, will be counteracted by those recuperative principles of the Constitution, which, though last year fairly prostrated, have, for some time, been recovering their wonted, their republican energy.

The 'weight of glory' that the New York Courier and Enquirer and its magnanimous coadjutors have bestowed upon the Rev. Dr. Cox of England, would be a milestone around the neck of Mr. Thompson. If the Reverend gentleman can enjoy the meed of praise that has been awarded him by the persecutors of abolitionists, with the same satisfaction with which, I am sure, Mr. Thompson enjoys his reward, then the Doctor, to be consistent, will forever renounce abolitionism. But in despite of the course which the Doctor has thought proper to pursue in reference to us—in disappointing our expectations of his sterling philanthropy—in refusing to say one word in advocacy of our cause in this land—in stopping his ears to the cry of the poor and opening them to the wily advice of those who incite to expedience, or a worldly prudence, is paramount to the inflexible laws of the Great Eternal—I say, in despite of all this, I cannot but feel more inclined to pity, than to censure him. Perhaps this is my fault, but I, an unpardonable one. I always resist I have reason to believe that the punishment of a fellow being is greater than his crime. Witness the *defeat of the Doctor*, and the *praise of the Courier*, &c.

Colonizationists in Maryland are making strenuous exertions—not as they would have you believe, to christianize Africa, or to ameliorate our condition—but to rid the State of its colored population—to represent us as an alarming evil, an enemy in the very heart of the country. We were thus denounced in the Methodist Episcopal Church, in Light Street, at the Colonization meeting in May, and at the same time, by the same speaker, our education was deprecated as a means of rendering us more sensible of our degradation. On the platform were to be seen ministers and lawyers—ministers who, a little while ago, distracted and divided the church by their angry contentions and bitter controversies, but who now seemed, in reference to our removal, in perfect union. When our Lord was about to be crucified, 'Pilate and Herod were made friends together.' Thus the professed ambassadors of Christ unite with designing politicians in appealing to the fears of those who seem too tardy in coming into their expiating measures, and who would otherwise indignantly reprobate a scheme whose object is compulsory removal.

It is worthy of remark, that since this colonization meeting, the editor of the Maryland Temperance Herald has felt himself authorized to announce, that the time is not far distant when the safety of the country will require the expulsion of the blacks from its limits. He has also felt himself emboldened to state that 'as long as they [the people of color] remain in the land of their bondage, they will be morally, if not physically enslaved, and indeed, as long as their distinct nationality is preserved, their enlightenment will be a measure of doubtful policy'—the identical doctrine inculcated at the colonization meeting. And now, sir, where is your American Union? What are they about? Do they intend to act the Priest and Levite, or the good Samaritan? Do their 'views of justice and benevo-

lence, and wisdom, allow' them to 'cooperate' with Maryland in her cruel policy? Has Maryland their tacit consent, or has she not? Are they indeed 'ready to protest, on every fit occasion, against all those unequal laws and usages, in every part of the nation, which tend to depress the man of color, to make even his freedom no better than an empty name, and ultimately to expel him from the country in which he and his fathers have too dearly purchased a right of residence? And if the Maryland policy does not furnish a 'fit occasion' for the exercise of their benevolent intentions, will they tell us what there is in injustice and cruelty that can?

We would here enlarge upon the reckless and proscriptive paragraph of the Maryland Temperance Herald, had we not sent the remarks we had to make on the subject to the writer himself. I must, however, be permitted to enquire, what do you think of reformers who shamelessly declare, that 'the safety of the country will require the expulsion of the blacks from its limits,' or in other words, that righteousness does not exalt a nation—that the permanent happiness and prosperity of a people do not depend upon the favor and protection of Heaven, but upon a cruel and unrighteous policy—a violation of the golden rule and the great law of love? Sir, is not this *practical infidelity*?

But before the noxious volens principle will be explicitly avowed by colonizationists, generally, every means will, doubtless, be resorted to by some to procure the 'consent' of our people. Others, knowing that an enlightened consent will never be obtained, gravely propose, in the nineteenth century, to keep us in, or reduce us to a state of heathenism. A method indeed well adapted to render us the ready dupes of their machinations, but not the most eligible one to qualify us to christianize heathenism. A bad rule that will not work both ways.

The credulity of some of our people in the country has been most grossly imposed upon by some of our colonization ministers, whose words, in such places, generally have more influence than they are entitled to, from the circumstance that they are regarded as servants of the Most High. O the fearful, the tremendous responsibility that rests upon these men!

They make the services of the sanctuary subserve the cause of oppression. In some other places, however, I have been credibly informed that many of the white people have become disgusted with colonizationism; they have been fed with colonization sermons to satiety—they wish to hear no more of them—whether through love of the unadulterated truths of the gospel, or through a morbid sensibility lest the glowing descriptions of the African paradise will so captivate their slaves as to render them dissatisfied with their present condition, you may readily conjecture. I believe a vast majority of the slaves would prefer their Maryland plantations to the elysian groves of 'the land of their fathers.'

Many of our people who seldom hear but the fair side of the question have some serious misgivings as to 'old Africa's' being all that she is represented to be. The picture which they have sometimes seen drawn, though sketched by a master hand, and a minister too, they fear, is not altogether true to the life—'Tis true,' said a sagacious little quadruped, 'it may be meal, but it may likewise be something that I should not relish quite so well. There can be no harm at least in keeping at a proper distance; for caution I am sure, is the parent of safety.' Take the following as an illustration.

A colored preacher of the Methodist Episcopal Church was recently introduced to a white one of the same denomination, who immediately addressed the former in language like this: 'Well, brother, why is it that you have closed your pulpits against us?—we have no more appointments among you—once had happy meetings together.' 'Why, sir,' replied the colored brother, 'you may have any of my appointments when you desire them, provided you do not preach the people to Liberia. It is your abominable colonization doctrines, sir, that have separated between you and us. We wish to hear you no more unless you give up that society, and if you take any of my appointments, never let me hear of your preaching colonization up thereafter.' The white brother, a little startled at this unexpected outpouring of the soul, replied, 'Brother E—seems to be very warm—he reminds me of a circumstance which took place, some time ago, in Alexandria. An old colored man, after having listened to a sermon on colonization by brother D—met him in the aisle, and thus accosted him: "Well, my friend, how long since you bin home?" "From where," replied brother D—"Why, from that place you bin talkin' about." "I hav't been there," "O! I thought you had bin dar." My limits, as you perceive, urge me to an abrupt conclusion. I had thought of filling my sheet on the word *persecution*, but I could not resist the temptation to ramble.

A COLORED BALTIMOREAN.

Since writing this letter, I have incidentally met with a colored brother who is just about to embark for Maryland in Liberia. He is one of nine slaves who have been offered their freedom on condition of leaving this country for Africa, and is the only one, out of the nine, who has accepted what is called *liberty* on such terms. These slaves, he tells us, have, with himself, undoubted confidence in the fascinating statements made by the itinerating colonization minister who persuaded him to go, but they are unwilling to tear themselves from the scenes of childhood. 'They love home,' he says, 'too well.' He prefers home himself, but as he can obtain freedom on no other condition, and will, moreover, have the privilege of returning, at option, when he shall have accumulated 'a little something,' he chooses to go.

BATH, May 10th, 1835.

MR. GARRISON:
Sir—You will perceive, by the inaccuracies I make in writing, that I am not well qualified to write for the press; but the interest I take in the glorious cause of emancipation, will, I trust, be a sufficient apology for my attempt to say something in behalf of the bleeding slave, in answer to a letter in the Liberator of April 24th, signed H. F. Stearns. A letter coming from a man professing the same religious faith as myself, advocating such wicked principles, I could not look tamely on, and let it pass unnoticed.

It appears by the remark of the person to whom the letter is addressed, that he is aware that the sentiments advanced by Bro. Stearns will not be well received. This looks well; and I can tell Bro. S. that there is one Universalist down east, who is an abolitionist to the hilt; and I can tell him that it is a rare thing to find one of our order of christians this way, who manifests such a spirit as is advanced in his letter. I do not know a single minister of our order in this State, that would bear him out in such unchristian feelings. What! a universalist advocate slavery? one who believes that all human beings will be emancipated and saved from sin? who believes that the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God? who believes that all nations, families and kindreds of the earth shall be blessed in Christ? Bro. S. you are one of the most inconsistent beings I ever knew; I certainly would not support a preacher of such anti-christian principles.

You say, we handle slavery in a cruel manner. But how? I have never seen any cruelly manifested by abolitionists. There are none who find fault but the man-stealer

and his advocates. No, no, Bro. S. the cruelty is all on your side of the question. Be careful, Bro. S. how you preach when you return. Don't tell the sinner he must repent all at once, and that he must leave off his sins by righteousness, and turn to God. You may be called a very cruel man. You say you was against slavery before you went to the South, and took up your abode with the slaveholder; but you have been changed, as I understand you to say, you are converted from the love of liberty to the love of slavery. This is a wretched conversion—I should think you was converted backward. Well, Bro. S. how long will it take to christianize the world, if conversions go on in this way? I wish you to answer, for I don't understand figures well enough to tell.

You say, we are baser than the basest of the slaves can be to their masters. If you believe what you say, how do you dare to come back here again? You run a great risk; for you may depend upon it, we have not lost any thing, but have gained much, since you went away; and whether you believe it or not, our march is 'OSWALD!' so don't be so harsh. Remember, you told us, you were with us a short time ago. Don't brag so much of your conversion to slavery, for you may yet see you have gloried in your own shame.

You say, the slaves are more cruel to one another than the masters, when they are clothed with a little authority. I have no doubt that is partly true. No doubt they honor their bringing up, and they are brought up in a way they should not go, and when they are old, it is hard to depart from it. They have nothing to encourage them along but brute force. We well know that people will not be liberal-minded republicans, who are brought up under despotic and tyrannical governments.

You say, if slavery is abolished, it would make the nation bankrupt. So says the fraudulent debtor: 'If I am just and honest, I may be a bankrupt.' It is not true that the nation would be bankrupt; it would only deprive many of what never belonged to them. I have no pity for such, and the quicker they are deprived of what is not their own, the better.

You tell us, Bro. S. that nine-tenths of the negroes at the South have a better faculty of getting money, than five-eighths of those in New-England, who think the condition of the slave is so awful. Then you say right after, 'not more than one out of ten,' (meaning the slaves who had such a good faculty for getting money,) with all that could be done for them in an intellectual point of view, could be made to take care of themselves.' Here is another crooked story, which I should like to see you straighten.

You say, 'you would not wish to be thought as advocating slavery'—but why not, Bro. S. for you say, in the next breath, 'they are apparently the most happy set of beings you ever saw.' I advise you to set yourself into slavery, as you are in pursuit of happiness.

You say, that 'the southern people know best how to manage their own affairs.' No doubt they do, and that is right; but they will find out before long, that they have been managing affairs that never were their own.

You say, 'no one need make himself a slave to root out an evil, which the mighty (wicked) march of nature has firmly fixed and sanctioned for centuries.' This is curious logic, for a preacher of the gospel. According to this rule, we must not try to convert the heathen in our country, and in other countries; for the mighty or wicked march of nature has chained them down a great many centuries.

I know no difference in my feelings to my fellow men beyond my own connections and friends. I care not whether they are black, red or white; it is my desire that the whole race of mankind should be free now, not only from slavery, but free from sin; and I hope Bro. S. when you return to the north, that you will be converted over again, and return to your right mind. You seem to manifest the same bitterness of spirit against abolitionists, as Professor Whedon; and I am inclined to think you have taken lessons of him, as you are from the Methodist ranks; and I thank God, we have some prime abolitionists amongst the Methodists, and this is the cause of God—it will prosper. There are none converted from us, but many to us. We shall and will go ahead, notwithstanding there are so many who say they are afraid that Garrison and Tappan will ruin our plans. Some say, 'O, if it were not for that Garrison, I should be an abolitionist.' And I say in answer, 'O, if it had not been for that Garrison, we should be far behind what we are now, and out of sight.' Such men are always ahead of public opinion.

It is my prayer to God, that he may be preserved a long time, and that others may be raised up with as much zeal for the slave; and I have no doubt there will be; and you may depend upon it, Bro. S. we shall not desert them.

NATH. SWASEY.

MR. EDITOR:
Your paper of June 5th, contains very just remarks upon an editorial article which appeared in the American Baptist and Home Mission Record, of May 15th; and it is due to all parties concerned, that the conduct of the Editor of that journal be further exposed. It is exceedingly painful and mortifying to me, to have occasion to make the following statement, concerning a Baptist religious paper.

While returning from the late Anti-Slavery meeting in New York, I called on Rev. Mr. Keys, [of Schuylerville, Saratoga Co. N. Y.] a reader of the American Baptist; and as the article alluded to came to my notice, I pointed out to Mr. Keys some of its errors. Finding that he had great confidence in the statement of the Editor of his paper, I offered to undertake a correction, provided there was any prospect of my admittance to the columns of the Baptist. Mr. Keys was confident that I should obtain a hearing, and I accordingly addressed a letter, of which the following is a copy, through

the mail, to the Editor, accompanied with a request from Mr. Keys in his own hand writing, that it might be admitted:

'Schuylerville, Saratoga, May 19, 1835.
To the Editor of the American Baptist:

'Dear Sir,—I notice in your paper of the 15th inst., certain statements respecting the Anti-Slavery meeting held in New York on the 12th, which I think calculated to give wrong impressions to your readers. On a re-examination of the resolution introduced by Mr. Stow, I believe you cannot fail to discern that, instead of containing a direct, unconditional complaint of Dr. Cox and Rev. Mr. Hoby, the language is such as would have been highly complimentary to them, had they come forward and sustained the anti-slavery cause; but now that they refuse to do it, the resolution holds them up in a favorable light. I have not the resolution before me, but this is the impression I received at the time it was adopted by the Society, and with such a view of it, I tell you readers see the resolution, that they may draw their own conclusions.'

Again: You say, sir: 'Rev. Mr. Hoby from the gallery, by permission of the President, vindicated Dr. Cox,' &c.

Now, sir, if this is designed to draw out the President of the Anti-Slavery Society, as sanctioning the 'ungentlemanly' conduct of Mr. Hoby, in interrupting Mr. Thompson, I must think it more than gratuitous.

Did not the President immediately call for order, on Mr. Hoby's 'ungentlemanly' appearance? Was it the approbation of the President, or the bawling of the lawless rabble from the gallery, 'bear him down!' that secured to Mr. Hoby the 'permitted' the 'ungentlemanly' intrusion of Mr. Hoby, just as the Anti-Slavery meeting have always permitted the outrageous violations of good order, and of their rights as American citizens.

In regard to your censuring Mr. Thompson, I have only time to suggest that justice to yourself, to your readers, and to the cause of truth, may require that your readers be put in possession of such facts relative to the case, as may from time to time appear. May I not hope that this will find a place in your columns? Respectfully,

ORSON S. MURRAY.

I have lately seen the Baptist up to June 5th, and find no notice of the above communication. Whether the Editor received it or not, I now call upon him as a Christian and as an honest man, to disabuse his readers. And not his readers only have been abused, but his article was copied into the Christian Advocate and Journal, and thus circulated through the Methodist denomination throughout the United States.

The article turns the expression of the Anti-Slavery meeting in favor of Messrs. Cox and Hoby, and against Mr. Thompson; at least this is the impression received by the readers of the Baptist and the Advocate, so far as my knowledge extends. Take a case. A reader of the latter paper said my opinion of the matter pending between Mr. Thompson and Dr. Cox. The answer being prompt in favor of the former, the reply was: 'Mr. Thompson's own friends do not think so—the meeting was out of him, in favor of Dr. Cox?'—and this extract from the Baptist was brought forward in proof. Was ever misrepresentation greater?

What abolitionist who was in that meeting will think the Editor of the Baptist for putting such language in his mouth, and turning the influence of the meeting against him who most manfully and Christianly advocated the cause which that meeting assembled to promote, and in favor of him who basely deserted that cause? The resolution which was afterwards unanimously passed at an adjourned meeting, is a sufficient refutation of the statements in the American Baptist, and shows the estimation in which Mr. Thompson was held by the meeting.

LITERARY.

[For the Liberator.]

PRAYER AT SEA.

Eternal Father! God of love!
Lord of the sea, and earth, and sky;
O raise my soul to things above,
And let my heart to thee rely.

I traverse now the mighty deep,
Far from the regions of my birth;
The rushing waters by me sweep,
And bear me from my native earth.

But not from Thee—thy spirit dwells
With man, how'er his course may change;
Where verdure springs, where ocean swells,
Thy Power, thy Providence doth range.

Delightful thought! though tempests frown,
And waves uplift their crests on high;
A Father's glance thou sendest down,
Thou hearest still thy children's cry.

Storms, lightning, thunders, all are thine;
All ministers to do thy will;
Thou dost their power and course define,
They hear thy mandate, "Peace, be still."

Thou art our Father, our Father,
Long as the voyage of life shall last;
Nor be this humble prayer denied,
"Father! be mine when life is past!"

Onboard the Champlain, upon the Atlantic Ocean,
Sunday evening, August 24, 1834, one week at sea,
700 miles from Liverpool.

[From the New Bedford Mercury.]

THE CHANGED, AND THE UNCHANGED.

A party of Indians on their way to Canada, passed the autumn and winter of 1834, in the Northampton meadows, on the bank of the Connecticut. They came and went, without license, and without interference with any one.

They sat them down on the fertile shore,
Where the ripened corn of the white-man grew;
And the stream swept by as it did of yore,
When the startled deer from its waters flew,
When the eagle wheeled from Holyoke's height,
And the clearing arrow checked his flight.

They asked not whose was the broad, rich land,
That around them spread its mighty plain;
They came and went—a fearless band—
As if their sires had come again
To look once more on mount and dell,
Which they kept so long and loved so well.

They came—and the golden autumn's light
Poured down, as of old, on the noble vale;
But Ages' gloom had spread its night
O'er the power that made our fathers quail,
When the whooping bands of the Savage swept
Through the hamlets, where in fear they slept.

Th' unchanging meadows spread around,
And the raven flapped his heavy wings;
But many a sight and many a sound
To their hearts their desolation brings;
And in the earth, beneath the White-Man's plough,
Their ancient race are mouldering now.

They're gone—and Time's absorbing flood
Has swallowed up their fleeting forms;
But the Mount, which o'er their hamlet stood,
Still hails its head to winds and storms,
And Meadow, Forest, Stream and Glade
Still painted lie in sun and shade.

G. T. C.

[From the Savannah Georgian.]

PHRENOLOGY.

I love not this Phrenology,
This secret of unrolling
The secret of a man's desires,
To every one's beholding;
Who likes to have his bumps disclosed,
His hidden thoughts uncovered,
And thus that ever have exposed,
To each man's gaze uncovered?

Good deeds are nothing to good bumps,
But the Sate to Hyperion,
The deed was accidental quite,
The bump is the criterion;
Should sorrow's gloom obscure our path,
Alas! who now would 'barbarous',
This holding up to mortal wrath,
I think, is truly barbarous.

What need of Jurons now, I ask,
Of sage and hoary Judges,
Why put their wisdom to such task,
When all their skill but fudge is;
Should fifty thousand men declare,
They saw the crime committed,
If the destructive bump's not there,
Would penance be permitted?

We read in travels of a bird,
In deserts wide, a ranger,
That when pursued, he hides his head,
And heeds not of the danger;
We all may learn, (tho' we deride),
A lesson by attending,
What need we fear, if we can hide,
The head of our offending?

Let others rush with strange desire,
To learn their secret virtues,
To me, in such nameless lore,
There's nothing that entices;
Such knowledge surely is a ban,
Than which, none can be greater,
And if it pleasure brings to men,
It doth to ALLIGATOR.

ALLIGATOR.

HYMN.

BY ALONZO LEWIS, ESQ.

O God! when o'er the ocean
Our gallant Fathers came,
They lit, in proud devotion,
Bright Freedom's holy flame!
And shall this land of glory,
Blood-watered by the brave,
Be only known in story,
The Region of the Slave?

Ye Mothers, Wives, and Daughters,
Of noble Freemen, rise!
View bleeding Africa's children,
And hear her sullen cries!
'Tis Woman's voice bewailing
The cruel bond she wears!
A Sister's limbs are failing
Beneath the stripes she bears.

While o'er each heathen nation
The light of Mercy smiles,
And tidings of salvation
Float o'er the Ocean Isles;
Shall we bless sharing
Which Heaven to man bestows,
See human hearts despairing,
And not regard their woes?

ON PROVIDENCE. [From Sonnets of Fifeaja.]

"Qual madre i figli con pietosa affetto"
Even as a mother o'er her children's embrace
Years with maternal love, her fond embraces
And gentle kiss to each in turn extending,
One at her feet, one on her knees, she places,
And from their eyes, and voice, and speaking faces,
Their various wants and wishes comprehending,
To one a look, to one a word addresses,
Even with her frowns a mother's fondness blending;
So o'er us watches Providence on high,
And woe to some, and help to others lends,
And yields to all an open ear,
And when she seems her favors to deny,
She for our prayers alone the boon suspends,
Or seeming to deny, she grants the prayer.

MISCELLANEOUS.

Free Discussion.—The attempts which were made last season to restrain the freedom of discussion, and to enforce silence by the terrors of mob law, have produced the effect that might have been supposed—to turn public attention to the subject, and to bring out fearless assertors of the right which all freemen have to discuss every measure which affects the public welfare. They reasoned very justly, that it must be a bad cause whose advocates dare not submit it to the test of reason and argument, and that, if there was any thing in our political institutions, which it was dangerous even to name, the sooner it was inquired into, and a remedy provided, the better. Since an interest has thus been excited on the subject, a very important impression has been made on the public mind. New advocates of the freedom of discussion, and of the true original principles of our constitution, have come out in rapid succession, and evinced a determination to do all they can, by argument and persuasion, by appeals, in the spirit of love and of the gospel, to the judgments and consciences of men, to bring about such a change in public opinion, throughout the country, as shall soon make us, in fact, what we now are in theory only, a nation of freemen, living under equal laws, which extend their protection to every man alike. Newspaper after newspaper has spurned the shackles which it has been attempted to impose upon them; and, although they are occasionally threatened with the 'outpouring of fraternal blood,' if they persevere in asserting their right to speak what they think, yet these threats have lost their terrors, and only expose those who make them to merited contempt. The day of mobs is past, we trust, for ever, and though there are those among us, who would again light up the incendiary torch, and lead the multitude on to acts of violence, they have, we verily believe, lost most of their power to do mischief. The subject is now better understood, and every day adds to the number of those, whose opinions have undergone a change, and who, now, instead of checking discussion, would encourage it. —*Mass. Spy.*

Editorial Proclamation.—We frequently receive communications containing such kind requests as the following:—"Please correct mistakes, if thought worthy of publication." "Excuse inaccuracies in spelling, punctuation, &c. And, by way of apology for 'mistakes' and 'inaccuracies,' we are informed that the piece was 'written in great haste'—'during a few leisure moments'—'having no time to review.' &c. Now, therefore, be it known unto all whom it may concern, that we expect all contributions designed for the Standard to be finished in the best possible style, as regards orthography, penmanship, and especially language. The words used must convey the idea intended in the most clear and forcible manner. Manuscripts heretofore sent to our office which exhibit all the marks of carelessness, and in addition, have the hardihood to tell us that they were got up 'in haste,' 'without much thought,' 'during a few leisure moments,' will be thrown under the table, without further ceremony, unless they have some uncommon redeeming qualities. Individuals who send such manuscripts, not only make an unreasonable tax on our time and patience, but insult the understanding of three-fourths of our readers. Men and women who write for the present and future generations, must take time, and do it well. Every thought that pops into one's head must not be considered as *casily important*, and forthwith sent to the printing office. Had half that is now published been committed to paper, or kept at home, aloof from public eye, the world would have been double the wiser. Authors must think, and think, and think again; and write, and correct, and correct, until no fault can be found.

N. B. We hope our correspondents will not misunderstand us, and conclude that we wish them to drop their pens. On the contrary, we hereby call upon them to put forth all their strength, and send us—not the best that comes to hand of its own accord—but the best they can command.—*Indis. Stand.*

Mob Execution.—Burning to Death.—Our readers will recollect an account given, some time since, of two children who were most barbarously murdered, in the neighborhood of Mobile, by a couple of negroes. The murderers have since had their trial, the result of which is given in the following paragraph from a Mobile paper:

"As the Court pronounced the only sentence known to the law—the smothered flame broke forth. The laws of the country had never conceived that crimes could be perpetrated with such peculiar circumstances of barbarity, and had therefore provided no adequate punishment. Their lives were justly forfeited to the laws of the country, but the peculiar circumstances demanded that the ordinary punishment should be departed from—they were seized, taken to the place where they had perpetrated the act, and burned to death."

Here is new proof of what we have often before had occasion to notice, that in slave states, there is one kind of punishment for white men, and another for black. The above paragraph seems to justify the cruel punishment of the negroes by burning to death! And why? 'The peculiar circumstances demanded that the ordinary punishment should be departed from.' But the constitution of the United States declares, expressly, that no 'cruel or unusual punishments shall be inflicted.' Life may be taken for life—but without the addition of torture, or the infliction of unnecessary pain. But it is no uncommon thing at the south to put negroes to death with circumstances of cruelty that should subject the executors of the law themselves to severe punishment. Had these murders been perpetrated by whites, instead of blacks, what would have been the punishment? Simply hanging. But because they had a black skin, the law did not provide a punishment severe enough for them! The law must be violated—they must be seized by a mob, and hurried away to the stake—and, without time given to prepare for their exit, *burnt to death!* And editors are found, in that neighborhood, base enough to justify this act of the mob, this perpetration of cruelty, this violation of the constitution of the country.—*N. Y. Transcript.*

Mr. Buxton said, in the Commons, that within a year and a half, 150,000 slaves had been imported by foreign powers into their colonies, and that the number of ships engaged in it was 204. He recommended petitioning his majesty for the negotiation of a treaty with these powers for the extinction of slavery.

The Sabbath.—Every man in christendom who is able to make good the least pretence to intelligence, knows that the Sabbath is purely an institution of benevolence; that its rest is demanded not more by a direct divine injunction than by the mental and physical nature of man—that he who violates the Sabbath, offers violence to the laws of his own being—sins against himself, both soul and body—while he lessens his capabilities both for enjoyment and usefulness. Yet the Sabbath is violated—is wantonly and habitually and systematically violated—not by individuals only, but by whole corporations, and without even a pretence of any other necessity than what the love of gain creates. We know of few violations of the Sabbath accompanied with more circumstances of aggression than that perpetrated by the STEAMBOAT BANGOR. This boat not only travels on the Sabbath, but leaves every traveller between this city and Bangor no other alternative than to violate the Sabbath, or incur the double expense both of time and money, in travelling by stage. This is the only boat between this city and Bangor—it goes but once a week, and then on the Sabbath. Is there not enterprise enough in the Sabbath-keeping community to put another boat on this route?

The story told in a Boston paper of 300 passengers on board that boat from this place to the city of Bangor, on Sunday, June 7th, and of their manner of spending the day, partly in hearing a sermon read and partly in their bargains about lands, furnishes another example of a singular yet well known trait in human character, by which men are prompted to procure, by acts of devotion, indulgence for the commission of sin. If these lines should reach any of the owners or managers of the Bangor, or any of the passengers above referred to, we put it to their consciences to answer, how these things must appear in the eyes of their Omniscient Judge.—*Zion's Advocate, Portland.*

The Masonic Hall, Chestnut-street, was yesterday purchased by Mr. William Swain, for one hundred and ten thousand five hundred and fifty dollars.

Fortune has dealt most capriciously with this individual who has become the owner of the \$100,000 Hall. Some fifteen, or certainly within twenty years, Mr. Swain, then a Journeyman book-binder, was afflicted with a scrofulous disease which resisted all the ordinary efforts of medicine. After exhausting his means of support, and still lingering with what was called an incurable disease, he was taken to the Pennsylvania Hospital. While there, he prepared a medicine, the use of which soon restored him to perfect health, with his constitution unimpaired. Having cured himself, Mr. Swain commenced the preparation of his Panacea for the benefit of others. It immediately acquired reputation in Philadelphia, and but a short time elapsed before the information of its healing virtues spread through the Union. Soon, too, its fame crossed the Atlantic, and Mr. Swain was solicited by the Government of England, to proceed to London (as he did) and administer his Panacea to some of the members of the Royal Family. For the last twelve years, the reputation of this Panacea has been rapidly extending. The amount sold is wholly unprecedented. The profits of the proprietor have been enormous. It is but a few months since we heard of Mr. Swain's purchasing an entire and valuable block in the heart of the city. Now he appears as the purchaser of a splendid \$100,000 Hall. We frequently, and with great satisfaction, find his name associated with the Charities of Philadelphia. Perhaps, in the history of the world, there is not another instance of such an extraordinary change of destiny and of fortune—an instance where a man has been raised from extreme poverty and hopeless disease, to sound health and princely fortune! Mysterious indeed are the ways of Providence which raised from his dying pallet in the Pennsylvania Hospital, a patient upon whom the golden mantle of Stephen Girard seems to have fallen! —*Albany Evening Journal.*

Negro Voters.—It appears by the following letter published in the Fayetteville Observer, that free negroes possessing a certain amount of property are entitled to vote in North Carolina, but that the Convention sitting at Raleigh, are likely to alter the Constitution so as to take away their right.

Raleigh, June 14, 1835.
"The poor free negroes have gone by the board, and the next election will afford them the last opportunity which they will ever have of exercising the right of suffrage in North Carolina. Strenuous efforts were made to except from the sweeping disfranchisement those of them who might possess a freehold of \$250, clear of incumbrance; but in vain. If no other considerations had availed, it seems to me that Louis Sheridan of Bladen, John C. Stanly of Newbern, and William Smith of Raleigh, should have pleaded trumpet-tongued in behalf of the more respectable portion of this degraded class."

"There is, so far as we can learn, a general feeling of regret in this community at the total disfranchisement of the free colored people. There are a few, some eight or ten, of that class, in Fayetteville, who have every qualification of intelligence, respectability, usefulness, and property, to entitle them, fairly, to the exercise of this high privilege. We should have no objection to an increase of the property qualifications to \$500, but we do think that those who possess such a freehold, which is seldom or never obtained, except by the worthy, ought, for the sake of justice and good policy, to be distinguished from the others. It would hold out an inducement to many of the proscribed class to reform their lives, and might, in time, work a radical change in the character of this class of our population. We trust that when the Convention comes to act finally on this question, the result will be different from that stated above."

Smoking.—Among the reforms introduced in Turkey by the present Sultan, is that of extinguishing the pipe. This is an enterprise, by no means so easy of accomplishment as might at first appear, the pipe being there regarded as the emblem of hospitality. The decree of the Sultan prohibits all public officers of whatever rank, from bringing a pipe into the presence of these dignitaries.

Liability of Post-Masters.—The Philadelphia Times has the following:—"The Proprietor of this paper last week, recovered judgment against a Postmaster for a paper not taken from his office, of which he neglected to inform him. All Postmasters who do so, render themselves liable, and ought to be held accountable."

Every Editor ought to publish this conspicuously, as well for the benefit of Postmasters as of THEMSELVES.

WORTHY OF NOTICE. Two prominent facts have recently been separately published in the newspapers, and though we believe that they have already appeared in the same way in our columns, yet we have thought proper to republish them on account of the useful lesson which they teach, taken in connection, one with the other. In the Counties of Plymouth, Bristol, and Barnstable, in this State, constituting what is called the 'Old Colony,' and containing a population of about one hundred and twenty thousand inhabitants, no licenses have been granted for the sale of ardent spirits, for the last three years. The prohibition has generally been rigidly enforced, particularly in New-Bedford, Plymouth, and other large towns where the seafaring population, and others who are most subject to the evil consequences of the unrestrained traffic in that pernicious article, chiefly congregate. So well satisfied have the people of those Counties been with the result of the experiment, that public sentiment in its favor has gained great strength under its operation; and at the recent election for County Commissioners, full boards were chosen who were avowedly opposed to the granting of licenses.

But, the other fact to which we have alluded, presents the most striking and satisfactory evidence of the good effects of the prohibition of this traffic. It is this. At the recent session of the Courts in these Counties, after a vacation of three months, in one, four in another, and seven in the third, there were but two indictments in the whole of them, and each of these was for a petty larceny of less than \$10 in amount! and not a single indictment has been found for any aggravated offence or any that would subject the offender to punishment in the State Prison. It has long been a matter of common notoriety that a great portion of the crimes that are committed in the community, are directly induced by the use of ardent spirit, and the friends of temperance have believed, that, if its use could be entirely abandoned, it would effect a wonderful change in the moral aspect of society. It would relieve us of a great portion of the pauperism as well as crime with which we are now burthened, and would restore comfort and happiness to thousands of families that are now comparatively miserable. Such facts as these we have stated, which so strongly sustain these views, afford the best encouragement to the friends of Temperance to persevere in support of the glorious cause they have espoused, and furnish them with the best possible reply to the declamation of their opponents.—*Worcester Spy.*

MR. EDITOR.—Amidst all the pain and distress occasioned by the wickedness of man, it is some relief that the very objects of distress furnish us with the opportunity of enjoying the luxury of doing good. Mr. Francis Low, one of the crew of the scho. Butler, recently imprisoned in Wilmington, N. C. for having a slave on board, having originated in Essex, individuals of that town generously contributed the past week \$330 for his relief, which, together with \$170 furnished by his brother, has been sent on to enable him to return to his family in Georgetown, Me. By this means he will escape the horrors of a six months confinement in a loathsome jail, during the most sickly season of a southern climate, which in all probability must have proved fatal to him; or the still greater horror of a liability to a violent death upon the gallows, for what was at the worst the mistake of an honest man, in obeying the impulse of humanity towards a distressed fellow creature, instead of following the cooler calculations of self-preservation. Exertions are making in Georgetown for the release of the rest of the crew. When will the horrors of slavery have an end! —*Salem Landmark.*

SAVANNAH, June 18.—\$30,000 Dollars, part of Money stolen from the Branch Bank of Darien, found.—We are gratified to have in our power to state that \$23,000 of the large amount purloined from the Bank was yesterday recovered. It was discovered yesterday morning by a negro dryman, stowed away among some cotton bales on Johnston's wharf. We learn that the negro who found it, behaved with his characteristic honesty, by immediately informing a gentleman of the fact. He will, without doubt, receive a liberal reward for this honest trait in his character. His name is Charles, and is owned by Mr. Wall, on Spring Hill.—*Georgian.*

MARRIAGE.

The happiness of the married state depends much on conformity of taste. Miserable must that person be who, possessing intellect of a high order, and a cultivated taste, is doomed to pass his or her life in the closest union with ignorance, vulgarity, or stupidity. Miserable must that person be who, of a sober, sedate, reflective turn of mind, is doomed to live, and if possible to love a being who is the essence of folly, frivolity, and rudeness. Miserable must that person be who having cultivated the principles of morality, is condemned to press on his other bosom, one who is regardless of moral principles—and mucks at Religion. Yet how often in our progress through life, do we meet with such couples, 'paired not matched,' who yoked together instead of administering to the happiness of each other, by pursuing the same pleasures, and cultivating the same tastes, possess no congeniality of feeling, and agree only on one subject, that of increasing each other's wretchedness. Hannah More in her 'Catechism in search of a Wife' describes in her usual felicitous manner, in the following passage, the evils which result from a union when there is no congeniality of feeling:

"How dull do we find it when civility compels us to pass even a day with an illiterate man! Shall we not then delight in the kindred acquirements of a dearer friend? Shall we not rejoice in a companion who has drawn, less copiously perhaps, from the same rich sources with ourselves, who can relish the beauty we quote, and trace the illusion at which we hint? I do not mean that learning is absolutely necessary, but a man of taste who has an ignorant wife, cannot in her company think his own thoughts nor speak his own language; his thoughts he will suppress, his language he will debase—the one from hopelessness, the other from compassion. He must be continually lowering and diluting his meaning, in order to make himself intelligible. This he will do for the woman he loves, but in doing it he will not be happy."

She who cannot be entertained by his reasoning; and at length he will find out, that it is less trouble to lower his own standard, than to be obliged to exhaust himself in the vain attempt to raise hers to his own."

Odessa is now the third city in point of importance in the Russian empire. It has a population of 55,000 souls.

Cause of the Riots.—It is really sickening to read the different versions of the riots, and the various causes to which they are attributed by the political 'sixpenny's' of the city. One paper declares that the bank is at the bottom of them, and another is sure that the Irish are the authors of all the disturbance. It is an easy matter for the conductor of a modern political print to make bold assertions about 'any thing,' but very difficult to obtain beliefs in them. Any disturbance of the peace of the city is to be regretted by every lover of order, and we are surprised that every disturbance and riot is not promptly met and put down by the civil authorities. The renouveau of the present year can easily be assigned. About one year ago, a spirit of disrespect for the laws, and a disposition, on the part of a certain class of people, to reform abuses by means of brute force, was engendered by the *Courier & Enquirer*, and *Times*, and Commercial Advertiser. A riot was got up by these three reckless prints, against the inoffensive blacks. Citizens' houses were demolished, and their furniture burnt in the streets; the sanctuary of religion was invaded, and the very altar of Jehovah desecrated by the satellites of Webb, Stone, and Holland. The civil authorities thought it no harm to destroy the 'fanatics,' and they winked at the riots, and refused to adopt the proper measures to put them down, until the city was completely in possession of a reckless mob. Even his Honor the Mayor added fuel to the flames, by asserting in one of his proclamations, that the citizens against whom the storm of popular fury was beating, 'were foolish and misguided men.' The mob was finally put down, but the spirit was there—the habit of rioting was formed—and the recent outrages between the Americans and foreigners are but the periodical outbreaks of that spirit. The civil authorities, by refusing to act when the rights of conscience and the liberty of free discussion were assailed, have applied the torch to the mine, and they must expect the consequences of an explosion. They have sown the wind—now, let them reap the whirlwind. We are far from recommending a riot, but we like to see impartiality shown to all. If the Americans get up a riot, we say *put them down*; and if the Colonizationists get up a riot, *put them down* also. Let us have an equal and impartial administration of the laws, in all cases, and under all circumstances.—*N. Y. Sun.*

COLONEL JOHNSON.

The administration presses are defending Colonel Johnson from the charges brought against him, in a manner that might well induce him to pray to be saved from his friends. True it is, say they, that Colonel Johnson has lived for many years in a connection, that renders him highly obnoxious to ensure; but the black mother of his children was not his wife! Thus the sin of bad taste is merged into the sin of bad morals; and a mere offence against decency is willingly magnified into an offence against human and divine law. The subject is a disagreeable one. The private grossness and moral deformity of a candidate for office, are topics that call for public scrutiny, and justify public exposure. We have a right to inquire and know. If a man has been living for years in an unbecoming and revolting concubinage—in defiance of the laws of God and man—if he has been a living example to the disciples of those growing sects, which are striving to destroy the institutions of marriage, and overwhelm us with irreligion and infidelity—it is right and just to expose him; and that the issue should be fairly tried—whether or not the people will sustain a man, in the open, undenied, undisguised contempt of the common decencies of society by electing him to the second office in their gift! —*Boston Atlas.*

Popularity.—There are some in community who, chameleon-like, take the color of everything they touch; who are so condescending as to coincide with whatever is said or done. They will practice vice with the vicious, advocate virtue with the virtuous, will doubt with the sceptic, and profess a veneration for religion with the pious. If anything is unpopular among the people where they are, it affords them sufficient ground to reject it, and talk against it. Such persons deserve to lose the confidence of all honest and consistent men. For they at one time advocate the opinions which they oppose at another, and profess friendship for those they are with, and then, when they are with others, turn against them. —Such persons are like fond trash floating upon the surface of a river, and taking every new direction with the current, and unlike those substances which have sufficient weight to sink to the bottom of the stream.

Slavery in Massachusetts.—The following document, written seventy-three years ago, has recently come to light, and made its appearance in an Eastern paper.

"Ipswich, Dec. 31, 1767. This may satisfy whom it may concern that I the Subscriber in Consideration that my Servant Plato has been a faithful Servant that after my Death and my Wife's Death he shall be free if he desires it and if he don't he shall have Liberty to live with any of my friends whom he pleases, and I give him Liberty to live in my east Kitchen & have his feather Bed and Bedding thereto belonging & a Pot & Skillet & a Pewter Platter & Basin & Spoon & Trammel, two Chairs, one Ax and Hoe, and a Cow & he shall have good Pasture for her, and Liberty to cut hay sufficient for her, and have one Acre of Land, where it may be most convenient for him, and a Barrel of Cyder & three Bushels of Apples a Year as long as he lives yearly & every Year, & have Liberty to cut Wood he necessarily shall want, & Barn Room for his Cow & hay & all other Privileges necessary for him. In Case he should by any Providence be disabled to support himself, or through old Age not able to support himself comfortably, my Heirs shall do it *whenever he shall stand in need of it*, which is my Will.

MATTHEW WHIPPLE.

Such (excepting the sale of milk) is the revolting picture of slavery as it exists at the present day in the United States!

Slavery in Brazil.—A work recently published in Berlin, states that 40,000 of the unfortunate sons of Africa are annually imported into the Brazils. It is further stated, that young children are taken from their mother's breasts, and sold for thirty or forty pence. To the master of the slaves, every thing is lawful; he makes pretended marriages, and dissolves them at will; he separates the children from their parents, and sells man and wife, so that they perhaps may never meet again. Even the milk of the negress is made an article of trade, and is sold as cow's milk. Such is the revolting picture of slavery as it now exists at the present day in Brazil.—*N. Y. Sun.*

The King has ordered Mr. Chantrey, the eminent sculptor, to make busts of Earl Grey, and of other eminent British statesmen; in the corridor of Windsor castle.

Mr. Douglas, a scientific English traveler, lately engaged in botanical researches in the Sandwich Islands, lately fell into the trap of catching wild bulls. One of these animals was in the pit at the time, and great him so dreadfully as to cause his death.

Murder by a slave.—Capt. Charles Thomas, a most excellent citizen, was murdered on the 15th ult. at Beckhamville, S. C. by a slave belonging to his mother. The negro had been tried by a court of Magistrates, and sentenced to be hanged.

Juan Fernandez.—This lovely island, which Alexander Selkirk was cast away, and which gave rise to the story of Robinson Crusoe, has been recently visited by the recent earthquake, which have destroyed a great portion of Chili, South America.

A native of Poland, in Lithuania, lately died at the age, it is said, of 188 years. He had served under Gustavus Adolphus, in the thirty years' war.

In June, 1791, the French National Assembly decreed, that every Legislator who should be found to have disposed of his opinion for money, should be punished with death.

A gang of 37 Greek pirates has been destroyed by the Turkish troops, of which the remainder at the vicinity of Cassanora, and the malefactors were sent to Salonic and publicly exposed three days.

The prosperity of the country at the present time is unexampled. From every quarter we hear accounts of the most cheering nature. Real estate and stock of almost every description is rapidly advancing in value. The demand for labor is great, and all classes participate in the general prosperity which seems to pervade the community.

A State Convention, consisting of 50 members, two from each county of North Carolina, is now about to assemble in Raleigh, N. C. to consider the expediency of amending the Constitution of that State.

The trunk of Gen. McCracken, containing nearly 200,000 in money, drafts, &c. was cut from the stage near Baltimore. It was afterwards found in a field near the road, partially broken open and rifled of the clothing, while the money remained unharmed.

The steam boat Thomas Jefferson was from Norfolk to Richmond and back in a day, a distance of 300 miles, and at the rate of 17 miles an hour!

It is said that the receipts of the Camden and Amboy Rail Road, during the month of March, exceeded \$200,000.

Pittsburgh, Penn. contains 334,000 inhabitants, and 400 new houses are now being erected there this year.

Sensual choices are sinful choices, and seldom speed well.

The manufacturing companies of Lowell have made a donation to the Mechanics' Association of that place, of fifty hundred dollars.

TEMPERANCE GROCERY STORE.

THE subscriber returns his sincere thanks to his friends and the public generally, for the very liberal patronage they have bestowed upon him since he has commenced the business, and hopes by strict attention to receive a continuance of the same, as he is determined to have every article in his line of the best quality, and to dispose of them at very reduced prices, he would, therefore, recommend to all who call on him at No. 219, Lombard street previous to going elsewhere.

WILLIAM C. WEST.

Philadelphia, March 24th, 1835.

THE LONDON CHRISTIAN OBSERVER.—Boston Edition.

THE subscriber has yet a few volumes of this most excellent Miscellany for sale at very reduced prices—lower even than the original price. To gentlemen, who have any knowledge of the character of the work, nothing more need be said in commendation of it. Others it may be said, with confidence, that an equal amount of fine writing can be where he obtained for the same money, as comprised in these volumes—either in reference to candid and discriminating criticism, to sound moral and religious principles, to rational and elevated piety. For sale by the subscriber, at No. 124, Washington street, Boston—also by Wm. Prince, No. 1, Cornhill.

DAVID HALE.

Ipswich, Mass.

BOARDING & LODGING FOR GENTLE PERSONS OF COLOR.

THE Subscriber would beg leave to inform the attention of those who may wish Philadelphia, during the Convention of the people of color, to her house, now open for the accommodation of Boarders and Visitors. Her house being situated in Pine Street No. 178, with an open lot running back to Pine Street, renders it one of the most healthy and pleasant situations of the kind in the city.

No care or expense will be spared to render her house agreeable to all who may favor her with their company.

AMELIA SHAB.

Philadelphia, April 14, 1835.

GENTLE PRIVATE BOARDING HOUSE.

MRS. SERENA GARDNER, formerly kept a private boarding house at No. 19, Powell-street, has removed to No. 13, ELIZABETH-STREET, and is respectfully solicited. A share of patronage is respectfully solicited. Philadelphia, April 16.

AN inquiry into the character and tendency of the American Colonization and American Anti-Slavery Societies, by William Jay. 'Give me the liberty to tell the truth, and to argue freely, according to conscience, above all liberties.' Second Edition for sale by B. B. Mussey, No. 29, Cornhill.

May 23, 1835.

TO BE LET.

TWO HOUSES in Poplar Street, having four, the other seven rooms. Apply to JOHN ROGERS, 14 Brattle Street, May 9th.